तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita
Bindu

Issue No. 142 *Fortnightly email mini-magazine from Gopal Jiu Publications*
16 December 2006 *Śrī Saphalā Ekādaśī*, 12 *Nārāyaṇa*, 520 *Gaurābda* Circulation 1,823

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Preaching and Surrender

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

I am very glad to hear from you the wonderful news of the traveling party in England. I think the people of that place are becoming more and more inclined for this Krishna Consciousness movement; they are inviting you to stay at their houses, they are taking books, becoming sometimes devotees — all of these are very encouraging signs to me. If you simply go on in this way, stopping in every village and city of England-Scotland, or if there are other places like Ireland, simply stop for some time, distribute books, hold *saṅkīrtana* procession, answer their questions, give some leaflets or small informations freely, distribute *prasādam* wherever possible, at least some small thing, and if there is genuine interest being shown, request the townspeople to arrange some engagements for speaking in their schools, or in someone's home, or a hall. In this way remain always without anxiety for destination and comfortable situations, always relying only on the mercy of Krishna for your plan, just go on preaching his message and selling his books, wherever there is interest. We shall not waste time if there is no interest or if the people are unfriendly, there are so many places to go. But I understand from your letter that practically everyone is taking some interest. That means you are presenting the thing in a very nice manner, they can detect that here are some persons who are actually sincere and nice, let me hear them, let me purchase one book.

So I can understand that it is not an easy matter to travel extensively over long periods of time without proper food or rest, and sometimes it must be very cold there also, and still you are getting so much spiritual enjoyment from it, it seems like play to you. That is advanced stage of spiritual life, never attained by even the greatest yogis and so-called *jñānīs*. But let any man see our devotees working so hard for Krishna, then let anyone say that they are not better than millions of so-called yogis and transcendentalists, that is my challenge! Because you are rightly understanding through your personal realization this philosophy of Krishna Consciousness, therefore in such a short time you have surpassed all the stages of yoga processes to come to the

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highest point of surrendering to Krishna. That I can very much appreciate. Thank you very much for helping me in this way.

Hoping this meets you and the other men of your party in the best of health and spirits. ❀

— Letter to Prabha Visnu. 3 January 1973.

Who is a Guru?

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

A great, liberated person who is firmly established in the Vedas and the supreme spirit, who is victorious over the six urges, and who is a controller of his senses, can be described by the word "guru". An actual guru is an eternally perfect associate of God. He also knows his own disciples to be accessories for service in the pastimes of his worshipable Sri Krishnachandra. Therefore, the guru does not accept any service from his disciples in an attitude based upon enjoyment. The *mahābhāgavata ācārya* performs the activity of making disciples in order to manifest and expand in all ways the accessories for the service of the sole, one without a second, object of service, Sri Krishna. ❀

— Excerpted from Sri Srimad Bhaktikusum Sraman Swami's *Prabhupada Srila Sarasvati Thakura*. Sri Chaitanya Math. Mayapur, West Bengal. 1983. Page 279.

Retirement in Puri

Srila Bhaktivinode Thakur

Today we are sitting inside a *bhajana-kuṭīr* at Sri Purushottam Kshetra. Why are we living in this faraway place, leaving the great city of Calcutta, which is full of people and learned communities? A long time ago, when we published this magazine *Sajjanatoṣaṇī*, I had a desire in my heart. I thought that the more this pure *vaiṣṇava* religion is spread through this magazine, the more the people of the world would benefit. We began to work with a free mind. Many educated *gosvāmīs* and *bābājīs* of Bengal came and pledged to help us. Some learned impersonalists joined us, and being overwhelmed by the beauty of devotional service, they began to help spread pure Vaishnavism. After hearing nice instructions regarding Vaishnavism, materialists also became attracted. Professional singers and players floated in the waves of pure *hari-kīrtana* and considered themselves fully satisfied. Gradually many assemblies for chanting the holy names of Hari were established in villages and cities. In this way, the glories of pure Vaishnavism filled the hearts of the inhabitants of Bengal and overwhelmed everyone by their beauty and sweetness. On seeing such an unexpected response from the people of Bengal, we began to peach pure Vaishnavism with more and more enthusiasm.

Then, by the influence of time, a sudden change took place. The glowworm-like superstitions that were hidden in the scorching heat of the sun of Vaishnavism suddenly took various forms and came from four directions. The demoniac religious principle in the form of Mayavada, which was immersed within the deep water of forgetfulness for some time, again surfaced in the form of discourses, taking shelter of the boat of the *smārta* teachers. At the same time, some Indian and foreign yogis appeared as supporters of the *smārtas* and created a revolution in the world of religion. Moreover, some useless people, who were fond of sense gratification, took shelter of unauthorized religious practices and began to create disturbance in society, identifying themselves as *sahajiyās* and *bāulas*. Displaying the limit of their sinful propensity, a few worm-like people, who take pleasure in the stool of fame, began to advertise themselves as "the incarnation of the Lord" in the society of fools. Some other people even accepted names befitting a *vaiṣṇava*, acted as *ācāryas*, and began to spread ideas that were opposed to Vaishnavism as if they were the religious principles of *vaiṣṇava*s.

After seeing all such unimaginable activities, our hearts began to shatter. When we try to search for the cause of such a change, we suddenly remember the following verse written by Srila Prabodhananda Saraswatipad:

kālaḥ kalir balina indriya-vairi-vargāḥ
śrī-bhakti-mārga iha kaṇṭaka-koṭi-ruddhaḥ
hā hā kva yāmi vikalaḥ kim ahaṁ karomi
caitanya-candra yadi nādya kṛpāṁ karoṣi

The age of Kali is formidable and the senses of the human beings are very powerful. Now the path of devotional service is full of millions of thorns. Where shall I go? What shall I do? I am completely helpless without the mercy of Gaurachandra.

While crying and speaking in this way, I went to the birthplace of the Lord at Sri Mayapura. Still my mind did not become peaceful. Thereafter I left my place in search of the Lord, and after arriving at Puri I began to roll on the gold-like sand. At that time, the Lord informed me in my heart, "O well-wisher of the devotees, may you obtain peace! The nature that the living entities have developed, according to their respective karma from birth after birth in this world, influences them to engage in fruitive activities. Until desires opposed to devotional service are destroyed from the heart, no amount of good instruction can bring any auspiciousness. Such instructions will simply come out of the ear-holes and will not enter into the heart. No amount of preaching to them or discussing devotional service will produce a good result because of their bad karma. Your discourses and discussions will therefore not yield any result. My order to you is that you should live at the place where I kept my dear Haridas and where I loudly chanted the holy names of the Lord. You should constantly sing the glories of the holy names for the benefit of the fallen souls. As a result of the piety that people will achieve by hearing from you, and the faith they will develop, they will attain non-duplicitous faith in pure devotional service in a future lifetime."

Following these instructions of our beloved Lord Sri Krishna Chaitanya, we built our *bhajana-kuṭīr* in the tract of land surrounded by huge waves. (*Sajjana-toṣaṇī*, "The Harmonist", 15.1) ❀

— *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 13. Compiled by Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das, Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

The Meeting of Parshuram and Lord Ramachandra

Part two of a six-part series

Rev. A. G. Atkins

(For more about Reverend Atkins, see Bindu 116.)

In the last issue, after Lord Ramachandra broke the bow of Shiva and won Sita in the court of King Janak, the lusty kings there wanted to fight with him. Suddenly, Lord Parshuram entered the assembly and angrily demanded to know who had broken the sacred bow. Seeing that ferocious brāhmaṇa, *who had killed all of the* kṣatriyas *in the world twenty-one times, in such an angry mood, the assembly became frightened.*

Thus seeing the people so fearful and troubled,
And Sita distressed and disturbed,
Lord Rama gave this quiet answer to dread
Parshuram, but himself unperturbed:

"The one who thus broke Shiva's bow, my good lord,
"Must be one of your servants, I give you my word.

"Now, what are your wishes? None shall be denied
"If you tell me." The hermit in anger replied,

"A servant is one who in faith serves one's needs,
"But I answer by fighting an enemy's deeds;

"Hear you this, Rama, whoever broke Shiva's bow,
"Like the thousand-armed hero,* is my deadly foe;

"Let him from the group be at once separated,
"Or else all these kings to destruction are fated."

Saint Parshuram's words having heard, Lakshman smiling
Gave answer in tones of contempt and reviling:

"I've broken, sir, many a bow as a child,
"But never before have I seen you so wild.

"Why have you for this one such proud passion claimed?"
Parshuram, at these foolish words, said — more inflamed:

"Silence, child! Tho' a prince you are facing your death,
"If you don't hold your tongue and be quiet;
"This great bow of Shiva is known to the world;
"Would you dare set your common bows by it?"

But Lakshman replied with a laugh, "Rev'rend sir,
"I have always thought all bows alike, I aver.

"When a worn-out bow breaks, what's the loss or the profit?
"At sight Rama thought it a new one; what of it?

"It's no fault of his, for it broke at his touch;
"Without cause, sir, you should not be angered so much."

With a glance at his axe, Parshuram, in a torrent,
Said, "Fool, you've not heard of my temper, I warrant.

* Kartaviryarjun

"I'll not kill you now, for you're only a child;
"But you're wrong if you think me a saint soft and mild;

"Since a child a most fiery ascetic, as knows
"The whole world, and the Kshatriya race are my foes;

"By my arms, more than once, from their thrones I have hurled
"All the kings, and to Brahmans have given the world;

"Foolish prince, see this axe which all creatures alarms,
"And which lopped off Sahasrabahu's* thousand arms.

"So don't be a cause of distress to your mother "And father, young prince, by your doom;
"The sound of my terrible axe has caused many "Babes unborn to fall from the womb."

Lakshman smiled and replied in tones quiet but taunting,
"Fine hero you are, sir, your valor thus vaunting!

"You show me your axe as a weapon of death;
"But you can't blow up mountains with mere puffs of breath!

"I'm no cucumber flow'r that in calmness may linger,
"But wither and drop at the sight of a finger!

"When I saw you holding your axe, bow and shaft,
"I spoke proudly as fighters to those of their craft;

"But I see you're a Brahman by that sacred cord;
"Have your say! I'll endure without heat ev'ry word.

"Upon gods, Brahman priests, cows and true devotees —
"Tis a rule of our race not to wage war on these;

"To kill such brings us guilt; shame if us they defeat;
"You may strike me, sir, but I shall bow at your feet;

"In vain then this axe, bow and arrow you carry;
"Your word will like lightning a thousand foes harry.

- continued in the next issue -

— *The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987. Pages 338-341.

* Kartaviryarjuna

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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GAURA'S FEELINGS OF SEPARATION

Sri Radha Mohan Das

For details about Sri Radha Mohan Das, see Bindu number 95.

bhairavī-rāga

paśya śacī-sutam-anupama-rūpam
khaṇḍitāmṛta-rasa-nirupama-kūpam

Just see the son of Sachi, whose beauty has no peer — beauty that breaks to pieces the well of peerless nectar.

kṛṣṇa-rāga-kṛta-mānasa-tāpam
līlā-prakaṭita-rudra-pratāpam

His heart burns with passionate love for Krishna. He enjoys pastimes with King Prataparudra.

prakaṭita puruṣottama-sa-viṣādaṁ
kamalā-kara-kamalāñchita-pādam

He is overwhelmed with feelings of separation from Lord Jagannath. The Goddess of fortune worships his lotus feet.

rohita-vadana-tirohita-bhāṣaṁ
rādhā-mohana-kṛta-caraṇāśam

Overcome with ecstatic spiritual love, he is speechless. Radha-mohan yearns to attain his feet.

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